The Chaplain

Mountain Retreat

Up here the hills are friendly,
The snow-capped peaks serene;
The forests all around me
Wear soothing shades of green.

The waterfalls are silver,
The rivers undefiled;
The dawns are like blush-roses,
The evenings cool and mild.

Up here where beauty lingers,
And mountain flowers are gay;
Where wind-harps play soft anthems,
I come sometimes to pray.

Harriet Markham Gill in *Conquest*
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THE CHAPLAIN

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T. A. Rymer, Director
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Editorial

What plans do the churches have in case UMT and/or selective service programs should develop? This is not to debate the merits or demerits of these issues but merely to stir some thought along certain lines should the course of world events not materialize in accordance with the hopes of churchmen. Effective planners do not risk all of their preparations to cope with a single eventuality only to be nonplused if new situations develop.

In many denominations the seminaries have scarcely enough candidates for the ministry to replace the normal annual losses through retirements, physical disabilities and death. Several denominations have currently many vacant parishes. According to research and surveys there are numerous communities in need of manpower and resources to promote congregations in these newly developing areas. Irrespective of our attitude toward UMT and selective service, we all know full well that spiritual ministration is imperative.

Apparently there is some hesitation to prepare for possible emergencies out of fear that such preparation will aid and abet the development of international catastrophe. Yet such a conclusion is no more justified than to say that physicians and surgeons want diphtheria or tuberculosis to spread simply because they organize their professional techniques for the purpose of establishing preventive and curative measures. Even the most optimistic persons carry life preservers on their ships.

We have not wanted past wars but unfortunately they came. If church men are to prove themselves effective leaders and planners it is essential to recognize that world events may take any one of several different turns or a combination of different turns, and that wise strategy makes it essential to be prepared for any eventuality. Plan *B* should be thought out and ready in case Plan *A* misfires. We are therefore forced to repeat some proposals advocated long ago.

1. The chaplaincy must receive attention with a view to making it effective both as to numbers and efficiency.

2. Facilities and staffs in strategically located churches and in church agencies should be alerted to the problems which attend any kind of expanded military program.

3. Educational institutions might develop procedures integrating military and academic training.

4. Men and women of the churches should be trained to operate religious agencies in the vicinity of large concentrations of armed service personnel.

5. Attention should be given to effective budgeting by which these programs may be undergirded.

TEXT: *I have fought a good fight, I have finished my course, I have kept the faith.*—II Tim. 4:7

The Temptations of a Balanced Life

By OSCAR F. BLACKWELDER

(Minister, Lutheran Church of the Reformation, Washington, D. C.)

Before coming to the Church of the Reformation in 1933, Dr. Blackwelder was pastor of Virginia Heights Church in Roanoke, Virginia, and Christ Church, Baltimore, Maryland. He was president of the Washington Church Federation in 1937 and is a member of the executive committee, Board of Publication, United Lutheran Church in America. He is co-author of *Epistle Messages.*

I HEARD William Mather Lewis say that if he could have his way, he would write over the doorpost of every educational institution in this country these words: "A balanced life in an unbalanced world." There is profound truth in that ideal of education. Only a life that is held together itself can do anything for a broken world. But even a balanced life has real temptations.

This idea of a balanced life goes back to the classical Greek idea of moderation. Put into some detail, that idea reads: Avoid extremes, be balanced, be moderate, keep your dignity, don't get excited, don't go off on limbs, control yourself, be careful in expressing your opinions, keep open-minded, watch your convictions. Let's take a look at that kind of thinking under the theme, "The Temptations of a Balanced Life."

First of all, what is a well-balanced person? I think a truly balanced man has achieved at least three qualities. For one thing, he has a compass in his soul, that is, the sense of direction. A balanced life has clean-cut purposes which account for his balance. And, a balanced man also is all-around. He excels at certain points perhaps, but by and large he bats a good average everywhere. And, thirdly, a man with a balanced life is in command of himself. He is not a victim of public opinion, prejudice or pressure. He is not easily stampeded. And now let's examine some of the temptations of such a person.

I believe that one of the first temptations of a balanced person is to PLAY SAFE—to make security and not freedom the aim of life; to substitute caution for courage. That's mighty easy to do, especially from middle age on.

I am thinking of a man in Washington whom I have known well for ten years. He is pretty generally regarded as a crackpot in the broadest definition of that word. Said most conservatively, he is not well balanced. But as I have watched him in many social issues, I have come to a simple conclusion: he does have a social conscience and that is more than many well-balanced peo-

ple in this town can say. He doesn't sit at home and spill his opinions over his family; he registers them before public officials and hearings. Every time I think of this well-meaning man I recall what my friend, Bishop Arthur Moore, of the Methodist Church, said, "I would rather restrain a fanatic than to resurrect a corpse." If people without balance can have such keen consciences on social problems, what should a truly balanced person possess —a man with the sense of direction, an all-round man, in command of himself?

So the first temptation of a balanced life is to play safe, to make security the aim of life, to substitute caution for courage. I appeal to my level-headed listeners deliberately to tackle the insecure, the uncertain, the experimental, the adventurous, even the dangerous, for causes worth while.

But the second temptation of a balanced life is to HAVE NO CUTTING EDGE—to be so all-around you can't come to grips with anything. It reminds me of a certain university professor who cautioned me about having too-strong convictions because he said with intelligent people strong or sharp convictions indicate a closed mind.

So many all-around people live lives like a merry-go-round, perfectly balanced—everything done with precision, dignity and according to social courtesy—just like a merry-go-round at a circus. And if you know any music more monotonous than the tunes played at such a merry-go-round, I don't. Such monotonous music illustrates a monotonous life that refuses to come to grips with living issues.

Take a look at St. Paul for a moment. He had a balanced life or he never could have gone through all he faced—shipwreck, imprisonment, ill ness, persecution—you can't take a that unless you are an all-around ma And so at the end of his life St. Pau could say, "I have fought a good figh I have finished my course, I have kep the faith." His books were balance He had lived a solvent life. But, h also had a cutting edge. He had flame smouldering in his breast. H was of the tribe of Benjamin. H changed the course of history in west ern Europe.

If the first temptation of a balance life is TO PLAY SAFE and if the sec ond temptation is TO HAVE NO CUT TING EDGE, the third temptation o a well-balanced man is TO BE SO ALL-AROUND THAT HE HAS NO GREAT EXCELLENCE OR MAS TERY. He excels at no point.

I believe in the all-around man wh may symbolize the abundant life, bu the world also gets on upon the shoul ders of those who are masters some where. Said Jesus, "Except your right eousness shall exceed the righteous ness of the scribes and Pharisees y shall in no case enter into the king dom of heaven." I appeal today fo men and women who excel in thei dispositions, in their sense of socia right and wrong, in the quality o their minds, in the strength of thei character.

It is one mission of Jesus to give a man poise and balance, to awaken ir him the sense of direction, to compan ion him into all-around living and t give him control of himself. But it i also the service of Jesus to awaken a man's soul so he won't play safe, t sharpen his life into courage and t develop his highest excellence and usefulness. That is part of the busines of Jesus.

I want to illustrate what I am trying

say with a reference used in an rly talk in this series. A few years o there appeared a book entitled e *Golden Age of Colonial Culture.* a series of pen portraits the author scribes Boston, New York, Philaiphia, Annapolis, Williamsburg and arleston. I am especially interested, ause I live in Maryland and for the rpose of this talk today, in his refence to Annapolis. This is the subance of it: While Maryland aristocy in colonial times "enjoyed culre, they did not produce it." They ere fond of good music, and operas d concerts, they were avid readers, ey followed the scientific experients of the day, they sought sound hooling for their children. But they oduced no writers, musicians, paints or scientists of distinction. They joyed culture but they did not proce it. That is the tragedy of too any well-balanced and respectable ople.

The very genius of the Christian ligion is to enable folks to produce mething worth producing, to make mething that wasn't here when we me, to be builders, to be healers. nen a man has a firsthand experice with Christ and so with life, or, Stanley Jones says, when he begins write life with a capital "L," there mes a deep determination to be a ilder, to be constructive. That is life its best.

There is an old proverb which says, n empty bag won't stand up aight." And that proverb reminds of a story Ralph Sockman tells. I nk I have the details about right. A y wrote to Dr. Sockman and said, octor, I was raised in the Methodist urch but didn't find what I wanted re, so I joined the Episcopal Church t I wasn't satisfied there, either. My physician suggests that I try the Presbyterian Church, but I am writing to ask what you think." And Dr. Sockman gave her this very useful reply, "My good lady, my pharmacist tells me that it makes no difference the label you put on an empty bottle." When Christ is permitted to fill your life and mine as only He can fill it with His fullness and His spirit, we can stand up straight to life. We won't be like empty bags and bottles.

So Maryland aristocracy in the colonial period enjoyed culture but didn't produce it. Many of us since that time have enjoyed our heritage without assuming obligations in our own generation. We have lived on other people's courage, faith and sacrifices. We often have profited by churches and communities other people sacrifice to support and produce.

I want to pick up the threads of what I have been trying to say today and make an earnest appeal before I bring this talk to a close. I want to build up what I have in mind by beginning with a question: Why do so many well-balanced people, well-educated people, who are well fixed financially and socially, become fearful, smug, selfish, and so frequently leave the public issues of the day to far less adequately trained persons, often with a frail philosophy of life and politics? In other words, I am trying to say that too much of our social thinking is done by people with keen consciences who are not too well balanced. So it is to the well-balanced people in the hearing of my voice to whom I am appealing in particular. Won't you resolve today to tackle the insecure, the uncertain, the experimental, the adventurous, even the dangerous, for causes worth while? This country needs more well-bal-

anced people willing to go out on limbs for causes worth going out for. Don't substitute security for freedom.

"Christ was born among the lilies,
In the land across the sea;
As He died to make men holy,
Let us live to set men free."

It is that kind of determination which gives purpose to a well-balanced man's life.

I was making a speech last summer on one of the hardest and most important topics in America. At the close of it a group of college students came to speak to me. They caught the challenge of the job we face. After them came one earnest man who looked at me and said, "But you do believe Jesus is coming again, don't you?" I said, "Of course, I do, for He will come to judge the world—but my dear sir, the most important point is that He is here now. That is what Bethlehem means, that is what the crucifixion means, that is what Easter morning means." So I asked my questioner, "What are you and I doing to tackle the real issues of this hour in the spirit, with the insights and in the strength of the *living presence* of the Christ who is now here?" Ladies and gentlemen, take your faith in Christ and the power you get from Him and put it up against living issues. That's the way to find a real purpose in your life.

I was talking with a friend on the shore of Lake Chautauqua in New York. He said to me, "We either are going to be controlled by great purposes or annoyed by minor irritations." How true! How true! Faced with such problems as confront this nation at home and abroad in the months ahead, one is about persuaded that this job of trying to build a decent world is going to do one of three things to the average man.

Some folks are going to grow more fearful. Various streams will feed that fear, one perhaps above all others. Controlled by no great purposes, they will be annoyed by minor irritations. And irritations grow to fears. Then some folks will grow more selfish. Purely selfish buying and dealing across this nation with no unselfish dedication to man and God and country can wreck our economy. Such folks, controlled by no great purposes, will be annoyed by every minor irritation. And, remember, no one is more miserable than a talented person who is selfish. But, thank God, while some people will grow fearful and selfish, some others will grow truly big and truly great. And their secret will be that they are controlled by great purposes. Such purposes are the children of high faith in God. Hard problems, stiff challenges, delicate situations, real responsibilities in the hands of men and women of high faith may produce big people.

A recent exchange of letters between President Truman and the Pope included this ringing confession from our President, "An enduring peace can be built only upon Christian principles. . . . The greatest need of the world today, fundamental to all else, is a renewal of faith." Mr. President, you are right. When well-balanced people move out on high faith in great purposes, life becomes worth living.

"Rise up, O men of God!
Have done with lesser things;
Give heart and soul and mind and strength
To serve the King of kings."

(Used by special permission of Dr. Blackwelder.)

Strengthening Spiritual Foundations

THE 17th annual conference of the Chaplains Association of the Army and Navy of the United States was held at the Hotel New Yorker, New York City, May 10-13. Hencefrth the organization will be known s the Military Chaplains Association f the United States.

"We are all sons of the same God, ho regards not the color of the skin ut the fullness of the heart," said haplain (Rear Adm) Robert J. hite, USNR Ret, President of the ssociation, in his opening address. Our hearts are all with victims of ersecution at all times. Nevertheless e have learned by bitter experience at we cannot legislate morality, nor an we by passing laws change the earts of men. Our duty," declared resident White, "concerns the rengthening of the spiritual foundaon in the personnel of the armed rces."

A message from General of the rmy Douglas MacArthur extolled the eligious leadership of the chaplains uring the war, adding that such adership is also the "moral fiber" of e entire occupation personnel.

Police Sgt. Hugh E. Moffet, a survor of the U. S. transport *Dorchester* hich was torpedoed and sunk in ebruary, 1943, and on which four haplains sacrificed their own lives by ving their life belts to other pasngers, was introduced. He had been signed to police the conference.

At the business session on Tuesday orning the new constitution was dopted.

Chaplain (Maj Gen) Luther D. iller, Chief of Army Chaplains; Chaplain (Rear Adm) William N. Thomas, Chief of Navy Chaplains; and Chaplain Alexander J. McKelway, Chief of the Veterans Administration Chaplaincy, addressed the convention.

In discussing the contribution of religion to the armed forces, Chaplain Miller said, "The armed forces are always concerned with the character of men, with their wisdom, their temperance, their courage, their sense of justice. Religion is one of the most effective experiences in the development of character. Native bravery and intensive training cannot alone produce the best type of soldier. There must be a consciousness of personal obligation to one's duty in every area of life. The chaplain is a key man in the development of the sense of duty. Character rooted in the knowledge and worship of God makes for fighting power and staying power."

Chaplain Thomas pointed out that "the place of religion in the Navy today is not a matter of directives and regulations only, but of conviction." Quoting the last year's Christmas greeting of Admiral Louis E. Denfeld, the Chief of Navy Chaplains continued, "Our rejoicing can best be fulfilled (by) reaffirming our faith in lasting Christian ideals and principles."

Chaplain Thomas said that the commanding officer in today's Navy, "if such there be, who does not recognize this responsibility for the religious and moral welfare of the men under his command is a misfit. He does not measure up to the Navy's conception of his duties and he does not fulfill the Navy's expectancy of his leadership.

I am happy to say that I know hundreds of officers to whom this responsibility is not an obligation but a privilege, and who, by their personal allegiance to religion, support it not only by precept but by example." Such recognition is both an inspiration and a challenge to the chaplains, of which they are keenly sensitive. Indifference or opposition must not alter their course.

Continuing, Chaplain Thomas asserted, "There is no greater trust than that of being the spiritual fathers to the young men who are away from the steadying influences and protections of their homes, churches, and communities, who are in the formative period of life, whose loyalty determines their country's fate, and whose ideals and character will seal their eternal destiny.

"Only righteousness," he declared, "can exalt a nation. Strength, stability and peace must be based on something deeper than material power. . . . Democracy cannot survive, with or without the atomic bomb, unless it has spiritual energy. This means that there must be human lives in which there is a respect for the dignity of man and a reverence for the will of God."

Chaplain McKelway in his address stated that "the policy of the Veterans Administration provides that during hospitalization patients may enjoy their unalienable right of freedom of religious worship and practice. The basic reason for any chaplain's presence in a hospital is to minister in the name of his God, and in accordance with his faith. The basic justification for the expenditure of public funds for such a religious ministry in the Veterans Administration hospital program is that the strengthening of the spiritual resources of a patient is a direct contribution to the total program directed toward his care and treatment.

"This chaplaincy service," he said, "will continue to seek ministers of uncondescending compassion, uncensorious understanding, untiring devotion to the obligations of their divine commission and high calling. . . ."

John Foster Dulles, foreign policy adviser, was the featured speaker at the Tuesday luncheon session. He declared that this is the first time in 1000 years that Christianity has been seriously challenged.

Quoting an American pilot who had been shot down during World War II, Mr. Dulles said, "At least the Nazis know what they are fighting for but we don't." Observing the faith of the early Americans, he reminded the conference that other nations once looked to the United States for leadership and that this gave us great protection. Now it seems that Americans have lost that position. "Our role is being taken over by an alien materialistic faith represented by communism," he said.

Mr. Dulles, Chairman of the Commission on a Just and Durable Peace of the Federal Council of the Churches of Christ in America, pointed out that American chaplains have been confronted with many young men lacking strong faith and clear conviction in what they are struggling for and may be asked to die for.

Contrasting democracy with the Russian dictatorship, Mr. Dulles declared that the basis for "our institution was our belief in man as a creature endowed by God with certain inalienable rights," while communism

is based on terrorism and the exercise of force.

At the afternoon session on Tuesday "The Responsibility of Church and Synagogue for Strengthening Spiritual Foundations" was emphasized in three main addresses by the three following speakers, Jewish, Roman Catholic and Protestant, respectively: the Rev. Dr. Solomon B. Freehof, the Right Rev. Msgr. James H. Griffiths, and the Rev. Dr. Joseph R. Sizoo.

On Tuesday evening a memorial service was held in honor of the chaplains who had given their lives in World War II. Chaplain (Capt) Joshua L. Goldberg, USNR, New York City, presided. Music was provided by the Paulist Choristers.

Rear Admiral Thomas L. Sprague, USN, paying tribute to chaplains and their important work, affirmed that "we need your leadership in this task —a militant, intelligent leadership—a tough and disciplined leadership. We must be told again and again that man's essential conflict is not with other men but with the forces of nature and his own conscience." The Admiral went on to say that there is an "urgency of a return to faith."

"Imagine," he continued, "the peace which would be restored to the world if all men could be trusted. Imagine the confidence with which we all could face the future if each man accepted the responsibility for his own acts, and sought only so much authority as was necessary to discharge that responsibility. Imagine the security we would enjoy if all men acknowledged the certainty of life everlasting. Imagine the strength of the community in which all men prayed, not to be saved from the difficulties of life, but to be given the strength to overcome them.

"We have been engaged in a long war. We were successful to the extent that we destroyed the governments which led the people with whom we fought in that war. The people remain; the enemy people—confused, disorganized, resentful, with a growing feeling of individual irresponsibility for their collective acts. How can we expect peace when none can be trusted, when no feeling of responsibility exists, when people pray for bread rather than the strength to work? Yes, we won the war, but we have not escaped the corroding aftermath of that war.

"The great plume of the atomic bomb seems to us to be a preview of the end of the world," Admiral Sprague observed in his development. "At a time when sober medical judgment tells us that there is no physical or medical reason why the average man should not live to be 150 years old, we are told that bacteriological warfare can wipe out a whole city in a single attack. Ignorance of the unknown engenders fear.

"Life seems to have become so complex that we must have a specialist for everything. It seems that no one brain can hold more than a small fraction of the total of human knowledge. Even the nomenclature of any particular field is so specialized that we live in a modern tower of Babel. We find the usable products of science, the radio, the automobile, the television set, the thousand and one electrical appliances so intriguing that they seem an end in themselves—the answer to happiness. Books—good and bad—fly off the presses like dry leaves before an autumn wind. Faced with such an array of the good things of life, we seek short cuts to all of it. We don't have time to read the

author's book so we read a three-page condensed version and act as if we are well informed. We can't take time to study nuclear physics so we talk learnedly on the basis of the two-column exposition from the Sunday supplement. Our knowledge of foreign affairs stems from our favorite commentators.

"But we are unhappy. We're still people. We need somebody to love, we need a job to do, we need something to look forward to, we need faith. It cannot be purchased at 25c a copy. It cannot be learned from a condensed version. It comes only from inner contemplation and final acknowledgment of the temporal nature of things seen and the eternal reality of things unseen. The man who has been in action is a God-fearing man. He knows the perils of war, the perils of the sea and air. He acknowledges the existence of a power greater than himself. He is a man who is meek in spirit, but with courage born of singleness of purpose. We must rebuild this faith in the services today. We must teach our men to be trusted. We must give them responsibility. We must make them feel their personal responsibility for their own acts, we must train them to solve the problems they will meet, we must guide them and try them so they will truly become God-fearing men. The membership of this Association and the clergy in and out of uniform have an opportunity for service and a challenge to their spiritual foundations."

Thus did Rear Admiral Sprague challenge the chaplains assembled. In concluding he declared, "While showing compassion for our faults, you must guide us to self-discipline. The fate of this country depends on such leadership and it may be later than you think."

The Most Rev. Wm. R. Arnold, former Chief of Army Chaplains, presented a deeply reverent tribute commemorating the noble work of chaplains who had given their all.

The Rev. Dr. Joseph C. Hazen, Chairman of the General Commission on Chaplains, gave the closing prayer and benediction.

Each morning Chaplain (Col) Edward L. R. Elson, ORC, Minister of National Presbyterian Church, Washington, D. C., led the Protestant devotional service in meditations of profound excellence.

Leading off in the Wednesday morning session was Chaplain (Lt) Monroe Drew, USNR, who pointed out that crossbow thinking and methods will not suffice in the jet-propelled and television age. Long ago Jesus cautioned against this when He said that new wine should not be put into old wineskins. "We must make more articulate the value of religion in our age, for there may not be much time left," warned the Chaplain. He enumerated the number of new tools and techniques which are now available and urged the diligent and conscientious use of these.

Chaplain C. J. Murphy of the UMT project, Ft. Knox, Kentucky, asserted that at Ft. Knox they are not interested in the issues of government, decisions of the Supreme Court, etc. "They are interested in *character*."

"Lay people," he said, "look upon the Army as a sure road to hell. They look upon the Army as having a high venereal disease rate."

Chaplain Murphy then offered statistics showing that there had been

only six cases of VD out of two thousand UMT men in the past one and one-half years. Of these, two allegedly contracted the disease from their wives! Two had been afflicted prior to entering Ft. Knox and one became infected immediately before entering.

On the positive side, the UMT Chaplain reported that of 160 Protestants entering the UMT camp who needed religious instruction, 102 received a complete course of such instruction and affiliated with a church of their own choosing. Of 41 Roman Catholics needing religious instruction, 39 received it.

Chaplain (Capt) Stanton W. Salisbury, USN, spoke on the topic "Ministering to Men Afloat." It is hoped that this address may be printed in full in a forthcoming issue of THE CHAPLAIN.

Chaplain (Maj) Elmer I. Carriker, representing the Air Chaplain, addressed the Association on "Ministering to Air Force Personnel."

Brig. General Benjamin F. Caffey, USA, discussed "The Role of the Commanding Officer in Spiritual Matters." A complete address by Gen. Caffey appeared in the May, 1948, issue of THE CHAPLAIN.

First Army Chaplain (Brig Gen) James H. O'Neill, USA, treating the subject "The Chaplain's Responsibility for Morale and Morality," declared that "sloth—just getting by—is a capital sin. Our mission," he said, "is to 'Go into all the world and preach the Gospel to every creature.' Vast areas in the field of character education are being left untouched." Warning that we must not rest in a sense of false security, he reminded the assembly that the Chinese wall was breached three times shortly after it was built—not from without, but by bribing the gatekeeper.

Bishop Edwin F. Lee of The Methodist Church, director of The General Commission on Chaplains in 1944-45, claimed that a chaplain must be a man of international understanding and good will. A missionary for 26 years in India and the Far East, the Bishop paid high tribute to "The Chaplain as a Missionary." A score or more specific instances were related by Bishop Lee.

The Rev. Dr. Everett J. Clinchy, Executive Director of the National Conference of Christians and Jews, discussed "The Chaplain and World Brotherhood."

Secretary of Defense James Forrestal was the main speaker at the conference banquet on Wednesday evening and addressed about 400 chaplains and their guests.

"Professional military men view without pleasure the possibility of war," he said, "but they are resolved to maintain the nation's strength consistent with its responsibilities."

Mr. Forrestal accented the importance of discipline, in peace as in war, among civilians as well as in the armed forces. Noting that in public esteem military discipline had declined of late, he cautioned that no society could exist without restraint as a foundation.

"We have high hopes," he insisted, "that men of the Army, Navy, Air Force and other services will be composed of men fully aware of the country they fight for."

The Defense Secretary maintained his confidence that the men would keep our democratic institutions alive "and permit no subtile, subversive influences to destroy them." This is a challenge to all democracies, he con-

tended. At this point he observed the important role of chaplains in imbuing men of all ranks with discipline. Citing as an example of highly developed spiritual qualities and excellent discipline, he named one of the guests at the speaker's table, Maj. Gen. Courtney H. Hodges, for many years the successful commander of the First Army, saying that Gen. Hodges had risen to this distinction from the ranks.

Paying tribute to the chaplain corps for "simple and unpretentious guidance," Secretary Forrestal alluded to such specific critical occasions as the Guadalcanal, Iwo Jima and Normandy beachheads.

Mr. Forrestal enthusiastically indorsed the institution of the weekly "Chaplain's Hour" and the troop educational program begun under the direction of Gen. George C. Marshall.

While the military establishment exists only to serve the public interest, he contended that in all countries between wars it is easy to forget the need for spiritual strength and military force.

Chaplain Cabrol, representing the French government, announced the bestowal of the Legion of Honor upon Chaplain (Maj Gen) Luther D. Miller, Chief of Chaplains, United States Army, betokening the honor thus affectionately awarded to all American chaplains.

Deputy Mayor of New York City John J. Bennett welcomed the convention on behalf of Mayor O'Dwyer, who was unable to be present because of illness.

The banquet was followed by entertainment which included performances by Guy Kibbee and Roy Atwell and music by the New York City Police glee club. Geoffrey O'Hara was the master of ceremonies. The 321st U. S. Army Band provided the instrumental music.

On Thursday morning Maj. Gen. Julius Ochs Adler, ORC, publisher of the *New York Times,* addressed the Association. Admitting that he was not certain whether he was a military man with a journalistic avocation, or a journalist with a military avocation, the famed editor and publisher stated that he had fought in two wars. With acute observation he called attention to the need for more adequate distribution of information to the American people if democracy and liberty are to be maintained and world understanding developed.

Citing Abraham Lincoln's definition of liberty given at Baltimore, Md., Gen. Adler observed that certain liberties are curbed when the shepherd drives the wolf from the sheep's throat, "but whose liberty is it?"

Maj. Gen. George A. Horkan, Chief, Memorial Division, Office, Quartermaster General, described the care and maintenance of national cemeteries abroad and the repatriation of the war dead to the United States.

Mr. Thomas A. Rymer, Director of The General Commission on Chaplains, was introduced.

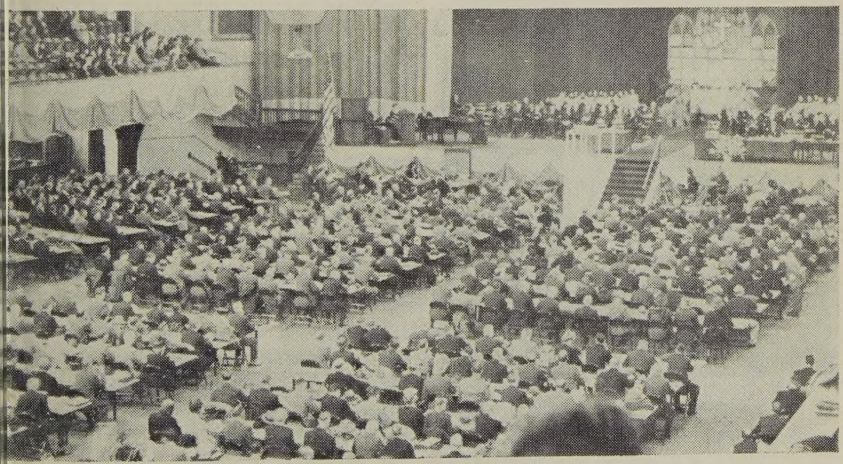
Incumbent officers were reelected almost without exception. Chaplain (Rear Adm) Robert J. White, USNR Ret, and Chaplain (Maj) Harold G. Elsam, were reelected president and executive secretary-treasurer respectively. Executive offices will be maintained at 1751 N St., N.W., Washington, D. C.—*D. L. D.*

NEWS AND VIEWS

GENERAL:

The quadrennial General Conference of The Methodist Church was held in Boston this past spring for the first time in nearly a century. Projected plans for the next four years include a "preaching and teaching endeavor" to strengthen church members in their beliefs and obligations as Protestants and as Methodists; the recruitment of thousands of young men for the ministry; the advance of church union; the expansion of home and foreign missionary programs, and of the service of the church in rural communities; the training of some young men of high religious experience in craft skills so that they may become leaders of labor and help Christianize industrial life and the service of labor unions; and efforts to Christianize international relations and promote peace and goodwill among nations. Among the speakers were Bishop G. Bromley Oxnam, who presented the above points and spoke also on the responsibility of democracy for maintaining freedom; the Rt. Rev. Henry Knox Sherrill, Presiding Bishop of the Episcopal Church and former chairman of The General Commission on Chaplains; and Methodist bishops Lewis O. Hartman of Boston and Ivan Lee Holt of St. Louis.

When the Gideons International held a cabinet meeting in Miami Beach, Florida, recently, 25,000 Bibles weighing 23 tons were used to build a giant arch over the entrance to the hotel



View of the quadrennial General Conference of The Methodist Church as it met in Mechanics Hall in Boston. Delegates heard Bishop G. Bromley Oxnam deliver episcopal address. (*RNS photo*)

where the meeting was held. The Bibles constitute the largest single gift ever made by the Gideons.

A two-day conference of Navy chaplains was held in April at the U. S. Naval Hospital, San Diego, California. Primarily for chaplains of the Eleventh Naval District, chaplains from the Pacific Fleet ships and Marine Forces in the district were invited also, and 72 chaplains attended. Under the chairmanship of Chaplain (Capt) C. A. Neyman, District Chaplain, the conference had as its object to help the chaplain consider his task, his tools, and his personal life. Fleet Admiral Chester W. Nimitz was the principal speaker. The high quality of the addresses and the profitable discussion during the open forum periods made the conference a success and it is hoped that it will be possible to have similar conferences yearly in the Eleventh Naval District.

Capt. Eddie Rickenbacker (left) as he received a scroll for his outstanding service as chairman of the board of sponsors of the World Council of Christian Education. Presentation was made by J. Arthur Rank, chairman of the British administrative committee of the Council, who received a similar award last year. (*RNS photo*)

The Latter Day Saints Church (Mormon) at the present time reports a membership of 1,016,170. More than $20,000,000 will be spent by the Mormons in 1948, according to J. Reuben Clark, Jr., first counsellor. He warned, however, against construction of "luxurious" buildings when ward chapels would suffice.

The Salvation Army in Cleveland, Ohio, has opened a spiritual retreat "for the guy with a persistent hangover" near the center of the downtown business district. Known as the Bowery Corps, the sponsors say it will seek to bring a message of hope to those who have lost faith even in themselves.

Construction of a chapel and library at the U. S. Merchant Marine Academy at Kings Point, New York has been passed by Congress. The bill provides for the acceptance of private contributions to defray the estimated $500,000 needed for the chapel and the $250,000 for the library. At present there is no suitable place for religious worship at the Academy. The proposed chapel is for religious worship "by any denomination, sect or religion."

"Farm life for city boys" is the goal of a group of Chicago businessmen in purchasing a tract of 60,000 square feet of city land. The businessmen, many of them "products of the soil" themselves, recognize the need for giving underprivileged boys from the tenements a chance to "learn the secrets of growing things and the care of animals." The leaders hope this movement will spread to other cities.

PERSONALITIES:

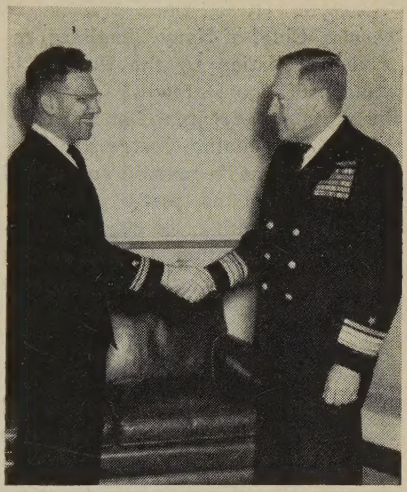
The Rt. Rev. Angus Dun, Bishop of the Episcopal Diocese of Washington and member of The General Commission on Chaplains, was elected president of the Washington Federation of Churches at the Federation's twenty-eighth annual meeting. He succeeds Civil Service Commissioner Dr. Arthur S. Flemming.

Bishop James C. Baker of Los Angeles is the new president of the Council of Bishops of The Methodist Church. He was elected at the Council's spring meeting in Atlantic City, New Jersey, and succeeds Bishop Paul Kern of Nashville, Tennessee.

Dr. John C. Trever, former associate professor and head of the department of Old Testament languages and literature at Drake University, Des Moines, has joined the staff of the International Council of Religious Education as the director of the recently created Department of the English Bible. He will work with the Council's educational committees, advising them on the use of the Bible in their lesson and program materials. Dr. Trever comes directly from archaeological work in Jerusalem with the American School of Oriental Research. Among several old manuscripts Dr. Trever found and recognized a complete copy of the Old Testament book of Isaiah, going back to the first century, B.C.

CHAPLAINS:

Chaplain (Lt Col) Arthur Carl Piepkorn has been named Commandant at the Chaplain School, Carlisle Barracks, Pennsylvania. Following the retirement of Chaplain (Col) Gynther Storaasli, Chaplain Piepkorn had been Acting Commandant.



Chaplain (Lt, jg) Ross H. Trower (left) is welcomed to his job as a "circuit-riding" chaplain by Rear Admiral W. D. Baker, USN, Commander Service Force, U. S. Atlantic Fleet. Chaplain Trower's new job, a Navy version of the old-time circuit-riding preacher, is an experiment directed at bringing the services of a chaplain to men on widely scattered ships of the Atlantic Fleet. Previously, vessels with very few men aboard had no chaplain; the new plan will provide services on a part-time basis to these ships. (*Official U. S. Navy photograph*)

Chaplain (Col) Gynther Storaasli, recently retired from his position as Commandant of the Chaplain School, Carlisle Barracks, Pennsylvania, has been appointed by the National Lutheran Council to the office of secretary of the Service Bureau to Military Personnel, to begin his full-time duties in Washington, D. C., on March 1, 1949.

Chaplain Kenneth L. Ahl, former Army and Veterans Administration chaplain, has been named executive secretary of the Armed Services Commission of the Missouri Lutheran Synod, and has opened headquarters in the Lutheran Church Center, 736 Jackson Place, N. W., Washington.

Chaplain (Rear Adm) William N. Thomas, Chief of Navy Chaplains, received a citation by the Council of Bishops of The Methodist Church at the recent quadrennial General Conference. The citation described Chaplain Thomas as "a revered and useful chief of chaplains, justly granted a high naval ranking, for 30 years reverently representing Christ among thousands of Navy men, on many seas and in many lands."

EDUCATION:

The first national conference of campus religious administrators was held in New Haven, Connecticut, in May for the purpose of discussing the "unique problems facing chaplains and directors (of religious activities) on college campuses." More than two-thirds of the total college and university chaplains in America attended. The conference was sponsored by the Yale Divinity School, the Church of Christ in Yale University, Dwight Hall and the Walter C. Teagle Foundation.

My Name Is Han, the second film completed by the Protestant Film Commission, had a simultaneous world premiere in 100 cities on June 15. The story, that of a Chinese family returning to their war-devastated home, provides the setting for a demonstration of the broad nature of missionary work in China, which is receiving emphasis for study in 1948-49. The picture was filmed in China with an all-Chinese cast. The first production of the Commission, *Beyond Our Own*, achieved remarkable success. These films are released through the Religious Film Association, 45 Astor Place, New York 3, New York. *My Name Is Han* may be rented for $8.00.

The Third National Workshop for Directors of Christian Education is scheduled for August 1-8 at Conference Point Camp, Lake Geneva, Wisconsin. Sponsored by the International Council of Religious Education, the workshop brings together more than a hundred local church directors for a week of worship, exchange of ideas and recreation. Dr. Nevin C. Harner, professor of Christian education at the Lancaster, Pennsylvania, Theological Seminary, and Miss Edna Mae Baxter, professor of education at the Hartford, Connecticut, School of Religious Education, are the featured leaders.

YOUTH:

Youth for Christ International is sponsoring a World Congress on Evangelism at Beatenburg, Switzerland, for August 15-22 at which 500 delegates from 46 countries are expected.

Scene from the picture *My Name Is Han.* (*Protestant Film Commission photo*)